

# **SAIN'TS PETER AND PAUL ORTHODOX CHURCH**

A Parish of the Orthodox Church in America  
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## ***Before Thy Cross, we bow down in worship, Master!***

<b>April 7, 2013</b>	<b>Sunday of the Veneration of the Holy Cross</b>	Divine Liturgy	9:30 am
April 10	Wednesday	Liturgy of Presanctified Gifts	6:00 pm
April 12	Friday	Akathistos Hymn to the Holy Cross	6:00 pm
April 13	Saturday	Soul Saturday	Divine Liturgy 9:30 am
	Saturday	Great Vespers	4:00 pm
<b>April 15</b>	<b>Sunday of Saint John of 'the Ladder'</b>	Divine Liturgy	9:30 am

**Saints of the Day:** Saint Tikhon, Patriarch of Moscow and All Russia and Enlightener of North America (1925). Venerable George the Confessor, Bishop of Mitylene (820). New Hieromartyr Priest Arcadius (1933). Martyr Eudocia (1939). Venerable Daniel, Abbot of Pereyaslavl-Zaleski (1540). Martyr Calliopos at Pompeiopolis in Cilicia (304). Martyrs Deacon Rufinus, Aquilina, and 200 soldiers at Sinope (310). Venerable Monk Serapion of Egypt (5 c.). Venerable Nilus, Abbot of Sora (1508). Venerable Serapion Archbishop of Novgorod. Saint George, Patriarch of Jerusalem (807). Saint Gerasimus of Byzantium (1739). Venerable Leucius, Abbot of Volokolamsk (1492). Saint Govan of Cornwall. Saint Brynach of Carn-Engyle (5 c.). Saint Finan (Finnian) Cam of Kinnitty, Abbot (6 c.). Saints Llewellyn and Gwrnerth, Monks (6 c.).

**Please remember in your prayers:** Archimandrites Alexander, Athanasys, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Sergius, Andrij, Vasil, Vasil. Deacon Philip. Mother Raphaela, Sister Deborah. Michael, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Robert, Andrew, David, Warren,

**God Grant Many Years!** Prayers for the health of Helen Ciko were offered at Liturgy and Moleben today at the request of John Ciko and family.

**God Grant Many Years!** Prayers for the health of Linda Gimbert were offered at Liturgy and Moleben today at the request of Jonathan Gimbert.

**God Grant Many Years!** Prayers for the health of newly-ordained Priest Vasil Pasakas and his wife, Pani-Matka Oksana were offered at Liturgy and Moleben today at the request of Father John Udics.

**God Grant Many Years!** Prayers for the health of Matushka Mary Geeza and David Blaire were offered at Liturgy and Moleben today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of the souls of Nicholas and Vera Keblish were offered at Liturgy and Litiya today at the request of Margaret and Nicholas Keblish.

**Memory Eternal.** Prayers for the repose of the souls of Lisa Welle, Claire Saverino and Archbishop JOHN (Garklavs) were offered at Liturgy and Litiya today at the request of Father John Udics.

### **FOR YOUR CALENDAR:**

- **Confession before Pascha:** Please come to make your Confession after any service, or Saturday before Vespers. If you have not come to Confession for a while, NOW is the time for you to take this opportunity.

- Please prepare your list of names for **Soul Saturday Liturgies**. Put the list in an envelope with your donation and hand it to Father John at your earliest convenience.

- **Fasting for the Presanctified Liturgy:** It is the discipline of the Orthodox Church to fast the entire day for the evening Liturgy of the Presanctified Gifts. The Holy Synod of Bishops has decreed that for those unable to fast for the entire day, a complete fast must be observed from the noon day meal hour.

- **April 20: Saturday:** 10:00 am – Pre-Pascha Church Cleaning

- **April 21, 2013: Sunday of Saint Mary of Egypt.** In the presence of the Myrrh-Streaming Icon of Saint Ann, Archimandrite Athanasys of Saint Tikhon's Monastery will lead us in a **Lenten Retreat** after Liturgy.

- **April 24, Wednesday,** Presanctified Divine Liturgy. **His Grace, Bishop MICHAEL** will celebrate.

### **Why Do We Need to Go to Confession? By Metropolitan Kallistos Ware**

"Why do we need to go to confession?" Is it not enough to confess our sins with sincerity in our private prayers each evening, will not God forgive us from the very moment that we confess our sins? Yes, as soon as we turn to God in true repentance He forgives us. God is always more ready to forgive than we to repent. Even the slightest turning of our heart will be blessed by God. Why then are we taught also to go to the sacrament of confession?

First: there are no private sins, all sins affect our brothers and sisters in Christ. All of our sins, however secret, have an effect on the community. If I feel in my heart anger towards someone else, even if I do not show it by word or action, that evil disposition in my heart has a destructive effect on others around. Every sin is a sin against the community; every sin however secret is a stumbling block for others and makes it harder for them to

serve Christ. In the early Church confession was public. After the fourth century, with the growth of the Christian community, that gave scandal and so confession assumed its present form, as an opening of the heart before the priest alone, under conditions of secrecy. But let us remember that during confession the priest is there, among other things, as the representative of the community, of the people. The fact that we confess not just to God, but in the presence of a fellow man, shows that we acknowledge the communal social dimension of all our sins. In confessing in his presence we are also asking forgiveness from the community.

Once before the Divine Liturgy Saint John of San Francisco was hearing the confession of a man, and the man said: "Yes I know that what I have done is a sin, I ask God's forgiveness, but my heart is like a stone, I do not feel any sorrow for my sin, it is all just in my brain." So Saint John said to him: "Go out into the center of the church in front of the people and make a prostration before them and then come back to me." As the man did this and knelt to ask forgiveness from the people before him, something broke inside his heart and it came alive again. Suddenly he felt real compunction for what he had done. He said "now it is different," and the Archbishop gave him forgiveness. That was the moment of turning for him because he acknowledged that his sin was a sin against the community and he asked their forgiveness. So in our confession let us first of all recall that dimension. We are also asking for forgiveness of our brothers and sisters for what we have done. That is one reason to go to confession, because sin is social.

Second: The spoken word, the uttered word has great force. This applies in two ways. First of all we listen to the spoken word of the priest, the council that he gives, and it may be that what he says if written down and put in a book would not seem so striking. It may be that it wouldn't seem so remarkable. But in confession the priest is praying and we are praying for the light of the Holy Spirit, and he is addressing those words under the guidance of the Holy Spirit to each one of us, to each penitent personally. The words which looked at in the abstract might seem obvious, common place, can prove words of fire when we realize that they are being said to me personally here and now under the inspiration of the Holy Spirit.

At the Russian convent in London many years ago there was a priest, Father John, who didn't much like hearing confessions, he didn't much like giving sermons either. He was a person of few words and very humble, and didn't feel he really had the authority to offer council in confession, but he was blessed by the bishop to hear confessions so he did so. On one occasion a woman was telling him at immense length of her quarrels with her husband: "I said this and he said this and I told him he was wrong and told him this" and so it went on "and I told him this and this." When she had finally stopped all Father John did was to turn to her and say "And did it help?" and then he gave her absolution. That came as a sudden revelation to her, the futility of the endless arguments she had with her husband, of her endless desire to prove that she was right and that he was wrong. Suddenly she saw that there was no point to all this, it was quite simply unnecessary and she stopped from that moment.

So the uttered word can have great power and that applies also to what you or I utter when we make our confession. Yes we can confess our sins secretly in our evening prayers and we should do so, but when we come before the holy icons in church, when we have listened to the prayers and speak in the presence of the priest, when we have to say these things aloud, often then it becomes powerful, immediate, personally significant in a way it was not before.

The uttered word has great force and we find ourselves in confession, by God's grace, saying things that we never said in our private prayers. Suddenly we are able to understand more deeply and to express it more openly. Therein lies much of the grace of confession. The desert fathers say that a thought which is concealed has great power over us, but if we can find a way to bring it into the open and to speak of it, it loses its power. That is also what the modern psychiatrists tell us, but the desert fathers said it first! So, the uttered word that we bring in confession can have a sacramental force and a healing grace which will surprise us.

But then there is a third thing, not just what the priest does when he offers advice, not just what we do when we try to speak the truth in Christ. There is also what Christ does. Confession is a mystery of the Church that confers sacramental grace, there is power within it, Divine power. When the priest lays his hand upon our head in Confession, it is Christ who lays his hand upon us, Christ who forgives and that is certainly the deepest and most profound reason why we should go to Confession. When such grace and such healing is offered to us, who among us dare refuse to accept such an opportunity?"

**THE HOLY MARTYR CALLIOPIUS** was an only son granted by God to a senator from Perga in Pamphylia after the senator had shed many tears in prayer. From his early youth his devout mother, Theoclea, taught him to respect God and to live a chaste life. Calliopius was still a youngster when a terrible persecution began during the reign of Emperor Maximian. To spare him from death, his mother placed him in a boat, gave him an ample amount of money and saw him off to the city of Pompeiopolis. However, God in His Divine Providence, planned it otherwise. Landing in Pompeiopolis he fell into the midst of a tumultuous polytheistic celebration. When Calliopius refused to participate in this ridiculous feast, at the insistence of the crazed mob, he was pushed toward Maximus the commander, before whom Calliopius confessed that he was a Christian. The commander ordered that Calliopius be beaten with lead canes and burned by fire. Wounded throughout, they cast him into prison. Learning about the tortures of her son, Theoclea distributed her entire estate to the poor and needy and with a paltry sum of money hurried to her son in prison. Upon entering the prison, Theoclea bowed down before her son and dressed his wounds. Finally, the commander pronounced the ultimate sentence. Calliopius was to be crucified on a cross. Joy and pain intermingled in the heart of his mother. When they brought her son to the place of execution, she slipped five pieces of gold to the executioners to have her son crucified, not as the Lord was, but rather upside down. Theoclea did this out of humility before the Lord. Calliopius was crucified upside down on Holy Thursday. His mother stood beneath the cross-giving praise to God. On the second day when they removed his lifeless body from the cross, she fell upon her son and she, herself, died. Thus, these two went before the Throne of the King of Glory together. They honorably suffered in the year 304 A.D.